

THE
L A W S
O F
P A R A D I S E.

Given forth by

W i s d o m

T O A

Translated S P I R I T.

i.e. Jane Lead.

The LAW shall go forth of ZION, Mic. 4. 2.

L O N D O N,
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THE
PREFACE.

Written by Dr Francis Lee.

TO a certain Person, that for many Years had been led wonderfully in the Ways of God, it came to pass that one day upon a deep Contemplation of the Paradisical World, there appear'd in the midst of a most bright Cloud, a Woman of a most Sweet and Majestick Countenance, her Face shining as the Sun, and her Vesture of Transparent Gold, who said, 'Behold ! I am God's Eternal Virgin

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‘gin Wisdom, whom thou hast
‘been enquiring after : I am to
‘unseal the Treasures of God’s
‘deep Wisdom unto thee, and
‘will be, as *Rebecca* was to *Jacob*,
‘a true natural Mother ; for out
‘of my Womb thou shalt be
‘brought forth after the manner
‘of a Spirit, being Conceiv’d
‘and Born again : This thou
‘shalt know by a new Motion of
‘Life, stirring and giving a rest-
‘lessness, till Wisdom be Born
‘within the inmost parts of thy
‘Soul. Now consider of my
‘Sayings, till I shall return to
‘thee again. Then after three
days the same Figure appear’d
in greater Lustre and Glory to
this Person, bearing a Crown
on her Head, and spake to this
effect.

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effect. ‘Behold thy Mother,
‘and know that thou art to enter
‘into Covenant with me, to O-
‘bey the Laws of the New Crea-
‘tion which shall be revealed.
And upon this a Golden Book
being Seal’d with Three Seals,
was by her presented to the said
Person, declaring that in it were
declai’d the deep Mysteries of
the Divine Wisdom, which had
been Sealed up from the past
Ages, and were now to be open-
ed and manifested to her Chil-
dren, that should be found wil-
ling to receive, and to observe
such LAWS, as she should de-
liver forth in the New Heart,
and in the New Spirit. After
Six days the Vision again re-
turn’d, and the Virgin Queen
A 3 shew’d

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shew'd her self in most Mighty Majesty, being attended with a numberless Train of Virgin Spirits, and with a very great Army of Angels ; and this Person was call'd by Name to come and view Her, with her First-born Children, and invited to join with them. To which there being a ready and hearty Consent given, the said Person was immediately admitted into their Number. Then said the Divine Virgin, ' I shall cease to appear in a Visible Figure to thee, ' but I will not fail to Transfigure my self in thy Mind ; ' and there open the Spring of ' Wisdom and Understanding. She also promis'd that by the Opening of this Spring there should

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should be reveal'd Great and Wonderful Things, that were to be made Publick in the Appointed Day : And so exhorting to Vigilance, and Obedience to those Counsels and Laws which should be given out from her, she disappear'd, having first receiv'd such an Answer, as the Blessed Virgin *Mary* gave to the Message of the Angel *Gabriel* , from this Person who was encompassed about with the Heavenly Host, and made a Spirit of Light. And as the Law was given to *Moses* of old, being taken up to Mount *Sinai* to converse with God ; so in like manner it hath pleas'd the same God our Father, to give forth in these Last Days the Law of Paradise

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to This Spirit, who was some Years after this caught up on purpose into Mount *Sion* to receive it. There is no doubt to be made, but that these holy Commandments so receiv'd will carry along with them to many Awaken'd Souls, the Evidence of their Divine Original: And as for such as from the many horrid Abuses that have been made through Pretensions to the Holy Spirit, cannot believe that there either is, or can be any True Inspiration at this Day in the World; I doubt not to convince the Sober amongst them, and all such as are willing to humble themselves before the Truth, of the Possibility, Expediency, and necessity of Revelation.

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lation to be again restor'd, in a Particular Discourse, which is design'd to come forth very shortly. As for any Particular Objections against either the Manner, or the Matter of these Laws, then, when they shall be Proposed, it will be time to consider of them. Now let us, who *know that the Law is spiritual*, Rom. 7. 14. be altogether spiritually-minded, and worship him who is Spirit, in Spirit and Truth.

The MOTTO.

Wisdom I have sought, and
Wisdom I have found:
*And now I wear her as
My Garland and Crown.*

THE
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Published by Francis Lee M.D.

C H A P. I.

*The Delivery of the Law in Ten
Particulars, given forth by Wis-
dom to a Translated Spirit.*

THese are the *Laws* of *Paradise*,
which must be observed by All
who set footing there, according as
they were declared and given forth by
Wis-

Wisdom, as I was in the Spirit. Who thus spake unto me ;

Having caution'd thee that thou maist not be secure, telling thee that the Tempter, and the Tree, are both here, I *Wisdom* bid thee take good heed, considering thou art yet but a Stranger, and knowest not the Constitutions, Orders, and Worshipes required by the King of this Holy Land. Lest therefore thou shold'st miscarry here, as did the First *Adam*, and many more since, who have come thus far, after the Similitude of the Second, whom the Dragon hath plucked down again, awakening in them the Essences which were slain by the Death ; I do now present to thee, out of my peculiar Love, CHRIST thy Looking-glass. In Him behold thy self, who was thy Dying Pattern, and now must be thy Living Spirit ; to act answerable to Him, Bodily, and Spiritually. And as he was in Paradise Invisible, and in this World Visible, in like manner as now thou art ; so the same Law which was enjoined by the Father to Him, is expressly to be observ-

ed by thee: Not one Jot or Tittle is to be abated therein. For here the New Covenant is to be re-established, in which the Laws of pure and uncorrupted Nature are again revived, which were Engraven upon the Heart before Sin entered to obliterate them. And as this Internal Law of Liberty was lost in Paradise, so in all Ages it could never be found by any, till they returned thither again, to fulfil the whole Righteousness hereof, through the Birth, Power, and Spirit of JESUS; that hath imprinted the Law of Eternal Nature upon the Fleshly Table of a pure Heart, which becometh a Law of Life unto it self, that none need to say, *Know the Lord* from henceforth, if once come to *know themselves* after the Law of this *Paradifical* Life; which I will give thee out as GOD gave to *Moses* in Ten Particulars, that what is given thee may answer to the Out-spoken Word from ME: Who for a General Benefit do require thee to Record these following Precepts, purely as they flow from my Unknown Deep.

The First Commandment.

THou shalt own, and bear witness to the True God, manifested through his Virgin Wisdom, as come to restore Nature to its own Eternal Originality, which consisted in Light, Purity, and Power: And thou shalt have no other God live in thee but JEHOVAH, whose Arm alone hath redeemed, and brought thee into thy Primitive Liberty, and Sovereignty again, through the Internal Dying, as the acceptable Propitiation.

The Second Commandment.

THou art not to Frame, or Carve out in thy Mind a strange God, tho' it may be after an Heavenly Likeness; worshipping thou knowest not what, or whom. The Fallen Essences would

would make a God like unto themselves, Gross and Elementary, with which the Earthly Sense might be familiar, and have recourse to for supply in a gross Visible manner; owning the Invisible Creator in word, but denying the Faith in his Omnipotency, through the going a Whoring after the God of Reason, bowing down, and worshipping the Rising Sun which governeth the Day of this Fallen Creation; the Apostate Spirits still crying in Man's Nature *as of old, Up, make us Gods which may go before us*, that we may have our sensible sight fed: As for this Invisible Working Power, it delays to come down to us; though his Arm hath been made bare, and wrought great deliverance, yet now being withdrawn, we wist not what is become of this Unknown God, that keeps in such a Circle as we can not break in to him: Therefore saith the Unbelieving *Israel*, We will make choice of a God for our selves after our own Likeness. Now from this high Idolatry thou art prohibited, upon pain of losing Wisdom's Blessing.

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For thy God will not bear or suffer any one, whom he hath placed in this New Land, to have any other God but himself, who is Jealous of his Honour, and who will be trusted to and rested upon, and have the whole worship and subjection of the Will, and adoration of the Mind; not admitting either Sense or Reason to be his Rival. Faith without doubting, and Love unfeigned, is the Sum of this Commandment, which observe thou with all fear.

The Third Commandment.

LET none dare to make mention of the most Holy Name in their Mouths, that are not with their Hearts incorporated into it. Oh! what a Covering hath VVisdom's all-piercing Eye seen this Sacred Name vainly to be made, and highly to have been abused by many dead rotten Spirits, that have put it on as a Mantle to hide their VVitchcrafts,

crafts, and Spiritual Sorceries, which is one of the greatest of Grievances this day to thy God. It is not so ill taken from the unbridled and Profane Spirit, as from the civilized Righteous one; whose Leaven be thou aware of: And understand from me, what weight this Name beareth, when not taken in vain, but to good purpose; as thou art required now to do, according to these my Directions.

I. First, Suffer thy Restored Creaturely Being, as being become a New Believer, to be Baptized, and plunged throughout into this Name; which is the Golden Pool, where the Holy Ghost opens his Fiery Stream. And he invites to drink down this precious Name, or else all will be in vain. No Unbeliever is capable of this Fiery Baptism; for the solemnizing of this holy Seal must, according to what is Recorded, follow after Believing.

II. A Second Rule is, That thou maist receive, and bear this Name wor-
B thily;

thily, give it place that it may all overrun thee in such wise, that thou maist disappear, and be hid in it ; so as nothing may be found , but this Holy Flaming Name, purifying every Property, turning all into a Godlikeness, as becomes this holy Place. Thus will you come to know what is the Effectual VVorking of this Name, as it is written, not only VVithin, but upon the Forehead, being all over cloathed therewith. This is no less than the Establishing the New Covenant, making good this Promise, *I will be to thee a God, and thou shalt be to me a People ;* to shew, a cementing into each other, so as there shall be no need, for such as are come here to say, Know the Lord, for his Name is now become One, and All ; knowing himself in Thee to be **J E H O V A H**, acting in a restored simplified Nature, as of old time. After this manner it is only worth taking, and bearing the Name of thy God : To which take thou heed, and drink it in.

The Fourth Commandment.

THis is a considerable Duty that thou art charged to call to remembrance ; minding whereto thou are called to solemnize an holy Sabbath. And since none but those who are Dead can cease from their Working Properties, this Commandment reacheth only the Children of the Resurrection, that know nothing of serving in the *Martha*-like Carefulness. Here must be a Rest in Paradise, yea all that smells, or favours of the six days Labour, which entred in with the Curse of Mortality is to be ceased from : I say, all sinful Workings either in Mind, or in Body we are to rest from ; not doing our own pleasure, or speaking our own words. This is that true Inward Sabbath we are called to sanctifie our God with. This is a Truth, but there is a Rest which reacheth further than all this : But you will say wherein, and from what must we cease ? Pray give us the Particulars of it.

I. The First is this, A Total Cessation from the Working Property of Reason, the motion of which must be stopped: Here is no occasion for it in this New Paradisical World: It is Forbidden Fruit to the Children of the Resurrection, that must live one and the same Life with JESUS, and with the Angels; that is, a Divine Magical Life, strictly bound up to the Mystery of Faith here to be revealed. Thou must, as one alive from the dead, forget all those Morfels of Mortality, which maintained the sensitive Properties, and which are only allowable for the Inhabitants of the Earth.

II. A Second Particular is, That not only thy Eternal Spirit, and Mind rest from Labour and Commerce, but also thine Outward, in whom live the Working Essences, which would be continually Trafficking, like a whirling Wheel that is never at rest: These are the Son and the Daughter, the Manservants, and the Cattel within the Gates of the External Man that are prohibited

hibited working ; having fulfilled the time hereof, in the six days Working Properties, being now entred into this holy Sabbath, where nothing must be known, but such a Life as can take pleasure in loving the Lord thy God with all thine Heart : No Work being required of thee, but to believe, and rest upon his Omnipotency, to bring all into thy hand : Thou needest not to wander out from the Tabernacle which the Lord hath pitched, to gather Provision, it shall be rained down into thy Tent, if thou continuest in this holy Rest of Believing.

The Fifth Commandment.

Here thou art required to honour thy Eternal Father, and Wisdom thy true Natural Mother, which hath brought thee forth, and up, to that stature and degree in which thou now art: Hence no less is expected
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from thee ; and as my Fear and Love is with thee, so my Honour must be thy great Concern ; that so length of days may be thy Blessing from thy Father, and Me, for evermore.

But to answer to the thoughts of thine Heart, which saith, Oh ! my Mother, wherein, and how may I come to laud and honour God my Father, and Wisdom my Mother, according as thy First-born Son, my Pattern, hath in his Paradisical Body done, while he was in this World. Consider thy JESUS then in his high and holy Calling, from his Birth to his Ascension, holding forth one pure Act of Glorifying his Father, in observing the Law of Wisdom his Mother, from whose Eternal Virgin Nature he had his Existence : And now know, that as thou hast had thy Birth from me, so thou art in the same Line to run parallel ; having passed through the Birth-death, answerable to him that was before thee, whom thou art to follow after in hallowing that Great Name, which is secret, and
known

known but to few, according to these following Rules.

I. First, in being Partaker with thy Jesus in the holy Calling and Order of Priesthood, which is a perfect separated Life ; whereto being once taken in, thou art to consider what thy Charge is. Thou art by this come under the Vow of a Nazaritical Life, and art to go no more out, having the Consecrated Oyl upon thine Head ; and this circling about thine Heart, thou must no more defile thy self, either for any dead Father or Mother, Son or Daughter ; lest thou profanest the Name and holy Sanctuary of thy God, instead of honouring it : Who will be sanctified in, and through the whole Royal Priesthood. Because the Crown of the Anointing Oyl is therefrom prest, giving glory to God on high.

II. A Second Rule, by which thou maist answer the Life of him that did always magnifie the Father, is, to rest and live in the Prophetical Spirit, as a

Seer into that which is beyond the Vail of the pernicious sensitive Life ; to do and determine all things according to what thou art made quick-sighted in, through that Oyl which maketh the Eye to be all Light, so as to see what is done within that Region and Kingdom, where the Father, and Wisdom the Fountain of Light, govern jointly together. To whom thou art to make thy Application, and Enquiry at the Oracle of Wisdom, which is fixed in thy inward part. For thou canst not lessen, or impeach the honour of thy God more, than in not obeying the Spirit of Prophecy, that is, and shall ever rest, as a sign for distinction upon the Holy Priests, who are called to be nigh to the Holy One, and who may be known from others by such Gifts and Powers, whereby they may be enabled to glorifie the Fountain, and the Giver of this Spiritual Eminency.

III. A Third is, when thou art come to take unto thee the Dominion and Power to rule, and to subject, as Christ hath

hath done, all things as thy footstool ;
It is certainly the pleasure of Wisdom
to give thee a Kingdom, and all others
whose Ears are open, to her Discipline.
Sovereignty well becometh thy Paradi-
sical Habitation, for there it was first
left, and there thou, by abiding faith-
ful to these Laws, shalt recover it again,
and shalt know how to manage as well
the Golden Scepter of Power, as the
Rod of Iron, which is for the Idola-
trous Party who stand out, and refuse
to submit to the Reign of Jesus in this
his Second Appearance. Neither will
he now be awed, or frightened out of his
Right, but will make all those Ufurp-
ing and Tyrannical Spirits, which have
lived hitherto in Man's Nature, to yield
and bow, whether in Bodies, or out of
Bodies. Wherever this Name is writ-
ten upon, there terrible Majesty will
appear, to consume with the Brightness
of the Eye, all such as would oppose
God's return to Nature again with his
mighty Sovereignty. See now here to
what thou maist arrive: It is well
worth thy running for such a Prize, by
taking

taking which thou wilt thy Father highly blefs. And with a greater and more acceptable Tribute than this thou canst never honour thy great King, and Chief High-Priest.

The Sixth Commandment.

WHereas it was said in the Old Covenant, *Thou shalt not Kill*, here thou art required to do Self-murder, and not to spare cutting off the Head of that Life, which would cut thee out from having a Name and Place in the New *Jerusalem*.

But you will say that is done already, or I could never have known a Resurrection into this Paradifical Light and Liberty, where I frequently behold Glorified Objects, and hear the unutterable Sounds, condescending to come down to the Organical Senses, so to let me understand the mind and pleasure of the Father of this my new begotten Spirit.

rit. True it is, thou art now quickned into such a Life as is no more to be put to death : For there is no Condemnation to such as are risen with Christ. But yet know there is a Mortal Sense, that hath not yet left thee, which hath thrust in here along with thee ; and this as it was by the First Adamical Man awakened, so by the Second (in Thee) it must be extinguished, if thou desirest to know no more Curse. Which Curse did enter as soon as the Windows of the Earthly Senses were opened : Then *Adam* came into the strife of the Four Elements, and he needed not to be told that he was *Naked*, or *Hungry*, the Intelligencer being now in his own Depraved Sense. But you will further say, How can this be till Mortality be swallowed up in Life, so as to have no more occasion to use this World, whose very Consistency is hereby ; for take away the two Foundation Pillars, and it will not, nor cannot exist longer ? Well, it is no more than what is decreed : For *Babylon* must fall. Let it be then the Cry, and the Endeavour, that

that in thy self thou maist first behold its Fall: Nor be thou afraid of thy Undoing as to this self-degradation; for it is the Injunction of Paradise that all strife should cease, that thou maist come only to know a Life of Serenity and Peace in this holy Place, where a Cessation of Mobility, and of all Working Essences is required. Which Essences, if not stopped, would busily ply thee, and so destroy the Magical Property, which acts through the All-seeing Eye of Eternity, and refuses all contribution from the Sensitive Part; well knowing its own sufficiency to make thee again, to flower forth in Paradisical Povver. Be novv henceforward vvholly Passive, as a Seed, that through the Conjunction of the heavenly Povvers, a bright Lilly Body thou mayest put forth, vvhich shall be above all Creaturely Addition: And no more doubt that shovvers shall here be vvanting for the Encrease, for all is ordered in its proper course and season, to the bringing this up unto its perfect growth. All thy Danger vvill lye in this Temptation,

tation, vvhhen thou shalt see that there is nothing of Visibility to live upon, but that all must be continually renewed from the Virtual Power of the White Stone, given to answer to all and every Necessity. Therefore take good heed thou dost it not mistrust, or deny: For herein was the Transgression of that Chosen Generation, whom JEHOVAH by his Wonder-working Deeds would have convinced, and made to understand, that no other Fountain Blessing they should ever stand in need of, having given so many proofs of his All-sufficiency, bringing them even through the deep Red Sea, that so they might have no cause to question, but that the same Almightyness would still be their subsistence in all places; by the means of which the barren Wilderness should have been as a fruitful *Lebanon*: had they not revolted, God intended no less than miraculously to feed and cloath them, but the Inundation of Sense overwhelmed them with such Diffidence, as turned that which would have been a Paradise into a waste howling Desert,

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as the Reward of Unbelief. This Instance I have set before thee, that cautioned thou maist be to hold out the set time of Probation in the pure Faith of Dependance on the Almighty Power, that then will be a perpetual springing Paradise be thou wherever thou wilt; with fresh and new Ideas of Powers and Love-joys, which will always thy pure Spirit greet. Receive now this Charge from Me, who say unto thee, Live only by the Virtual Power of the Generating Word, which reneweth Bread every Hour, as being that true Multiplying Virtue, which beware thou do never more quench, or kill: For in this lyeth the Precious Gem, the All-acting Stone, which only can give the Remove to Mount *Paran*.

The Seventh Commandment.

THou art not to break the Marriage-knot, which is tied betwixt thee, and the Lord thine Husband, to whom thou art betrothed through the Eternal Spirit. For it is an high Breach of the Covenant of Love, which is established upon immutable Promises on God the Father's part, and on thine: Wherein there is a passing over to each other before Witnesses, that bear Record in the high Court of Heaven of this Espousal betwixt Thee, and my Beloved Son, the Heir of all the Riches of Heavens Glory.

Now seeing this Royal Match is made, and concluded on, by consent of the Everlasting Father, and of Wisdom thy Mother, who could not propose a more Honourable, Worthy Person to unite thy Spirit unto, thou art required to abide most Constant and Loyal to Him, and never more so much as to look upon, or entertain any other Lover, thereby

thereby to defile the Marriage-bed, in committing of spiritual Adultery; which doth consist in these following Particulars.

I. First, in the Lust of the Eye after this or that Creaturely Object, which soon betrays the Heart, stealing it away insensibly, before it is aware of it. In great Temptation thou dost here stand, having such variety of Objects still to court and captivate thy Mind, from thy True and Royal Consort, who watcheth every Motion and Affection thereof which way it worketh, being a very Jealous Lover, and one who is resolved to prove thy Constancy in this time of his absence. He therefore permitteth this and that *Dalilah* to allure, and subtilly to encroach into thee, that he may know what is in thine Heart: And according as in this time thou dost carry it, so will the Decree come forth for a further proceeding as to the Consummating part.

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II. The Second Caution I have to give thee, is not only to make a Covenant with thine Eyes, but also with thine *Ears*. For all Enchantments come in through the Senses, which though even in Paradise, are yet obnoxious to be ensnared; as *Adam* was with his *Eve* by their means. Who taken with the sight of their Eye, and entrapped with the hearing of their Ear, were drawn on by one Sense after another, even to the tasting of Eternal Death, and the cutting asunder hereby the Golden Link; which gave them the heavy Fall out of Paradise into This World. This was the Effect of the Adulterous Eye and Ear. Stand then upon thy guard with fear; see thou be not snared in by them; hearken not to any other Voice but what thy JESUS, through ME, shall to thee speak; by whom thou art prohibited to confer with any other, well-knowing of what dangerous consequence such a Liberty would prove. It would provoke thy Lord to Jealousie, who cannot bear that thou shouldest be familiar to talk with
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any other Spirit: For as much as the Serpent is most subtle, and seeks many ways to make a Prize of thee, watching to break the Royal Band of this intended Marriage-Union, which hath been so long contrived by Me, and which I would now see Finished. Let therefore my Counsel take place with thee, so as thou neither taste, nor handle, those inviting pleasant Fruits, that seem to say, Come, eat of me, try whether I do not excel all whatever is in Paradise, who have all that is capable to suit the Palate of thy Sense. Why shouldest thou deny thy self to taste hereof, depending only upon what the Spirit of Faith must bring down to thee, which also is not always present with thee, to be commanded to run to and fro on thine Errand, as occasions require? But I will be sure never to fail thee, who am thine old Lover and Friend. Why then shouldest thou forsake me, for one that is unseen, and that cannot be handled sensibly? After this manner, O my Bride, wilt thou be exercised, if that so by any means thou
canst

canst be drawn away to break thy Faith with me, who would fain knit thee wholly to my self so as thou maist not regard at all this Spirit of Reason, that thus seeks to flatter and entice thee from me, who have plighted my Troth unto thee, never to forsake, or cast thee off, if thou thy Virginity do retain, and suffer thy self by none of these fine twisted Cords from Me to be drawn down. For thy JESUS cannot admit any other Lover to sit in thine Heart: And if at any time a Stranger he shall find there, know that from thee he will take the same most unkindly: Although they may say perhaps, they are the Friends, not the Enemies of the Bridegroom, being of a more Spiritual Train, yea, such as are perfumed with a Paradisiacal Scent; against which thou must also stop that Sense: For it is possible to commit Adultery with Seraphick Angels, if thou awakenest any Lustful Desire to them more than to thy *Jesus*. So beware then of running into any Spirit, though never so sublime; for there is more dan-

ger in this, than in those Objects that are of a more visible, gross and earthly Dress; thinking with these who are Spiritual, thou maist be more free, and more bold. True it is, thou mayest; but yet here it is good to be limited, that thou be not circumvented, and suffer thy Virgin Head to be deflowered. Wherefore from all keep thy self an unspotted Mirrour, and so shalt thou come to be the Chaste Bride of the Lamb, and to enjoy the Nuptial Bed. But after all this, methinks, I hear this Question in thee to arise, How long shall it be before the Marriage shall be Solemnized? For I am now kept in suspense, not knowing how long my *Jesus* in Paradise will yet prove me, to try my Loyalty, who like a desponding Lover, would fain know the very Day and Hour, that so I might get my self all in a readiness, to meet my Beloved; that when he calls I may not be surprized. This is a Query that may be allowed, tho' not as to the date or prefixed time to be resolved. Hast thou not learnt how the Times
and

and Seasons the Father still reserveth in his own Power, who keepeth always this Prerogative to himself, while he admitteth none to look into his Calender, no not the Angels, till they are ordered the Trumpet to sound for Proclamation, when the Marriage Feast is ready: Therefore go thou thy way, and stand in thy Lot: It is enough thou art chosen, and elected hereto: Thy present Business is to observe this Law of pure Chastity, in which thou art to wait patiently the Motion of thy Bridegroom, who doth not forget the Cry of the Spirit and Bride, but suddenly may come e're thou art aware: Therefore at all times watch, and have thy Virgin Robe on, and thou shalt not need to fear that he will stay long.

The Eighth Commandment.

WHereas it is said, Thou shalt commit no Theft ; so by Me it is again confirmed, as the Law of Paradise, that thou this Rule also observe, as it relates to thy God in the first place, and in the second to thy Neighbouring Inhabitants in the Outward World, where thou visibly art resident.

Now wherever there is a peculiar Property, there may be an Offering of Violence by way of Robbery to it. Here therefore understand that the Everlasting Father doth appropriate unto himself that which he will not give to, much less be robbed of by any. What is that ? You will say. It is his Godhead, which none are to assume to themselves, after any manner whatever. For in this doth absolute Sovereignty, and Greatness of Majesty and Honour consist ; which are Essentially Appropriable to Him, and to none other.

ther. Wherefore of this high Sacrilege be thou aware ; and give not this Honour, or rather steal it not, away from that Holy Being , to whom it doth belong, But you will say, *Far be it from me ever to rob the most High of his Honour.* Knowingly thou wouldest not do it ; but I shall unfold to thee a most subtle and hidden way of deceit, which the First *Adam* was guilty of, so making it Hereditary to all his Posterity, who by that first Act of Disobedience, purloined from God his Maker, the Glory of his Sovereignty, and would have assumed the Godhead to himself, by going forth into a Divided Essence, to be wise in a Self-property ; which awakened the sinful Arrogancy to those sad Effects that are known throughout the whole Universe of Fallen Spirits, to this very day. For *Adam* committed this high Theft in Paradise, and stole out there in the Divided Property from God, with whom he should have kept in an Indissoluble Band of Unity ; whereby he lost his Godlike Power and Dignity , which

would have been appropriated to him, had not he rent, and gone out from, the Eternal Essences of God, the Abyſs of his Being ; out of which he was generated, to be a Mighty Potent King, and Hierarchy in the Angelical, and Paradifical World ; the which, under God , he was to have Ruled , like a God, uncontroulably ; and did ſo till it was loſt moſt Cowardly. Well, but now in thine Heart, I know, thou ſayeſt, *How may I bring back into Paradise this Honour, Name, and Praise, which I would not for a Thousand Millions of Worlds be reckoned to rob my God of, now that I, O Mother, ſee in thy Glaſs the Evil Conſequences hereof?* If ſo, then Call and Summon in all thoſe Effences, wherein ſtand the Virtual Powers and Might, which belong to thy God, to whom thou art to return with them, and to work in an Undivided Spirit, according to the Operative Power, which will work Godlike through all thy Properties, unto the recovering of thoſe loſt Goods, which the ſubtle Serpent, together with the Harlotry Spirit of
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this World, had Cheated thy God in Thee of. But now Wisdom is come to direct how all should be cemented, and gathered in again, that so thou mayest not take from the Inhabitants of the Outward World any of their bitter unfavoury Morfels; in all which lyeth hid to this day the secret Venom of that Evil Tree, which the whole Universe of Spirits do still take, and feed upon, as if it were lawful for them so to do, making it matter of Necessity, or even of Ordination from the most High. But that this is not so, will soon be made appear when the Sun shall break forth, the Day-spring being now upon its Rising, that shall convince the Unbelievers, that there is quite another way for the Ransomed of the Lord to live. Which way I will declare and open to thee, that thou mayest take nothing of *Egypt's* stuff along with thee into thy Father's House, where is All in abundance. But these Treasures indeed cannot be come at but by the Key of Faith, which opens, and shuts, and doth all here at pleasure, bringing

bringing down, and carrying up, as a mighty Power, which Spirit is God's only Familiar-Friend, that can do any thing with him. Then with all gettings do thou aim at this, which will make thee do Exploits indeed. As it is my Gift and Skill to make this Key, so it lyeth in thy power to turn it into the Lock, which will make this Magical Door to fly open, uniting the Divided Essences to act Miraculously.

The Ninth Commandment.

Here thou art required not to bear false Witness against thy Neighbour, but to love him as thy self, being one with, or nearer to thee than thy self.

But you will say, *Who is this my Neighbour?* Dost thou not know him, thou that hast been so long an Inhabitant in the Paradisical Ground? He is even that true *Samaritan* who hath poured in the Restorative Oil for thy Healing, who hath taken the care of thee wholly, and undertook thy Cure
then

then when he saw thee wounded unto Death. His Eye pitied, and officiated in this Love Service, as one that had a fellow-feeling of thy Calamity and Suffering, under the Violence of Cruel Blood-thirsty Spirits, under whose power thou wert fallen: And seeing thee now in such imminent danger to lose thine Eternal Life, he was immediately sent by the Everlasting Father to rescue thee out of the Hands of these Robbers, that designed to kill the Heir of Life and Glory in Thee. So here you may see who is that true Worthy Neighbour, whom you are obliged to bear witness *to*, and *for*, and not *against*; stedfastly bearing Record of the Truth, from the Spirit of God's Wisdom dwelling in you, which is the only True Prophet, and Witness for Jesus in Thee. Verily there are intruding Spirits, that would come in as False Witnesses, of whom be thou aware, and be not found in the Conspiracy with them, who would condemn that Just One again, and Crucifie the Life afresh, that is risen out from

from the Morning Womb of God's Virgin, to be the Anointed Nazarite. Against whom out of thine own Nation, false Prophets will arise to seduce, and if possible, deceive my Elect and precious Seed, now formed into the Heavenly Similitude. But I am come to give thee Light from my Celestial Glass and Globe, that in it thou mayest see all the false transforming Spirits that would subtilly bring in old Traditional things; instead of, and in opposition to my Pure and Unmixed Doctrine, the which I do into the Clean and Gold-refined Vessels never fail to pour: That so by it thou mayest be Tinged throughout, and in thy self feel a mighty Burning Oyl, spiriting thee for Infalible Prophecie. This will give thee the true Witness for Divine Wisdom in her First-begotten Son Jesus, that now must be testified unto, as the Finisher and Consummator of what is yet left behind to be done; and who will not come as a bare Record, only to Prophecie, or Preach the Everlasting Gospel in thine Earth: This
witnessing

witneſſing is much too ſhort before the coming down of the New *Jeruſalem*, in which thou art to wait, until thou be tranſfigured all over by the Holy Ghoſt, who will then be the true and undeniable Witneſs, that will need no *John Baptiſt* by Voice to cry, or proclaim, That this JESUS verily is the Son of God. A greater Teſtimony than that of Man verily now is required, for God ſeeing that to be but weak and ineffectual, hath ordained a more glorious Demonſtration, which ſhall convince the Unbelieving World that JESUS is riſen, and doth appear to certain Witneſſes, upon whom the Lot is fallen, and according to Fore-knowledge: Who are to ſhew in their Age and Time, at the Opening of this Oriental Stone and Diadem of Glory, what manner of Perſons they ſhall in, and through the Touch, and Sight hereof, come to be, in being made by it all Pure, Wiſe, and Potent, according as their JESUS is. For nothing ſhort of this will be worth bearing a Record to. Therefore I do give you this Charge to
look

look and wait upon this Change on your selves to see ; that so my worthy Recorders ye may be , and Eye-witnesses of JESUS in your own Personalities. The Dominion will to Wisdom's Off-spring first come down, because they are trained up to Perfection through Wise Discipline, obeying in all things my Revealed Will. Know also this Commandment doth further reach, than to love thy JESUS in thy Self: That must not be all ; thou art Conjugally and Neighbourly to know him where-ever he dwelleth Bodily ; and with the same Love, Care, and Concern, as for thy self, always to his Necessities administer supplies, as God giveth to thee.

The Tenth Commandment.

THis is the Great, Full, and Last Charge, which I shall leave with thee, still running Parallel with those
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those Old Covenant Laws which are never to be nullified, but to be fulfilled according to the Original Exemplar, which was given forth to the First Paradisical Man; and to be revived now afresh unto a full and perfect Accomplishment, without abating one Iota or Tittle of them; according to that Word of thy JESUS, who said he came not to destroy the Law, but to fulfil it in Thee, and for Thee; who will be the End and the Consummation of the same, through the obliterating of Sin, and bringing in the Everlasting Righteousness. Here then thou art forbid all coveting or ingrossing Desires, after what is the Possession and Enjoyment of another. For whatever is of this doth proceed from an Evil Eye, which must be plucked out, as being never to be satisfied, but still apt to envy at, and covet after what is his Neighbours. Now here is to be understood a Threefold Neighbourhood, that borders upon the Intellectual Mind. The First, as was shewed, is Wisdom's Root and Off-spring, JESUS
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the First-born of all New Creatures, existent Bodily in thy self. Secondly, He is thy Neighbour, as he may be considered Incarnated in another, as well as in Thy self. Thirdly, thine Outward Man; which hangeth, and cleaveth to thee, as the subtle *Gibeonites*, that would still be adjoined to the Inward Man, and never be separated from it. This last Neighbour is as the *Esau*, that would come in for his Birthright, who is rejected, and must live by his Sword, that is to bring him in his Blessing, consisting of the fat things of this Outward Principle, to which his Blessing gave him Right: And he being thus hereto confined, is not to meddle with *Jacob's* Portion, that is quite of another Nature, to whom the Dominion is pronounced to have the Lordship over All, in, and through Cohabitation with the *Shiloh* of God, that is thy true Neighbour indeed.

I. Now as to what thy JESUS in thee hath, thou needest not to cover;
for

for thou art in Propriety with Him. As all that is the Father's and mine is his, so what is his is thine, in common : Which thou shalt better understand when to the Tenth Number thou art come.

II. Thy Restriction lyeth here at present, not to let out thine Eye upon what is another's Portion as to Eternal Possessions ; for one may come to his Inheritance before another, according to that Spirit which worketh as a free Agent, to increase Spiritual Substance. And this may be either sooner or later, as the Spirit worketh more or less industriously ; which useth to operate diversly, according as the Soil and the Nature of the Ground is, that of a much different Constitution is found. In some this Internal Ground is richer, pleasanter, fatter, and every way better than it is in others ; like as you may see in the Visible Earth : But every one is to be contented with his Lot, as it is divided. *Caleb's* Portion was much above that of his Fellow Brethren,

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whose Dwelling was betwixt the upper and nether Springs. So if thou shouldst see thy Spiritual Neighbour much encreased in Powers, in Gifts of Prophecie, in Knowledge, in understanding the deepest of all Mysteries, and living in a more stately Habitation than thou, enjoying therein the Virgin Wife of Youth, having Men-servants and Maid-servants to command, saying to this, Go, and he goeth, having all things put under, and in subjection to him, as a *Solomon* in great Dominion and Glory in the Reign of the Holy Ghost : Yet all this must not draw thee out to covet. No, you will say, *this is hard to come to see all these high Preferments conferred upon my Spiritual Neighbour, and yet I must not desire the like Dowry and Riches, to stand upon equal Ground with him.* Mistake thou not, for I do not here prohibit any from looking after the same Immunities and Increase: But let it be from their own Fountain, opening out of their own deep Ground, from which every one is to be blessed, according to what Nature

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ture and Soil they are planted in. And there are you to dig deep, till that you shall come to find that precious Stone, with your own Name upon it, which may advance and establish you in the like state of Glory. For so it is ordained, that all that are mine, should improve their own stock of Life, and so each one wear their own Crowns; not coveting any thing out of themselves, because I have enough to give to every one of my Children, even a full Revenue; so as there shall be no occasion of grudging one at another: But their Growths, Degrees, and Gifts may be different, according as in my own wise Counsel I shall see meet to dispence, who will be Uncontroulable, giving no account to any Creature, but will confer my Favours upon such as I see, and know to be most diligent. For which they shall have no cause to repent who have their Minds wholly inclined and bent toward ME, and who unto these my Laws do entirely cleave; which Laws, without a Mosaical Vail, I now present; that thou mayest be-

whose Dwelling was betwixt the upper and nether Springs. So if thou shouldst see thy Spiritual Neighbour much encreased in Powers, in Gifts of Prophecie, in Knowledge, in understanding the deepest of all Mysteries, and living in a more stately Habitation than thou, enjoying therein the Virgin Wife of Youth, having Men-servants and Maid-servants to command, saying to this, Go, and he goeth, having all things put under, and in subjection to him, as a *Solomon* in great Dominion and Glory in the Reign of the Holy Ghost : Yet all this must not draw thee out to covet. *No, you will say, this is hard to come to see all these high Preferments conferred upon my Spiritual Neighbour, and yet I must not desire the like Dowry and Riches, to stand upon equal Ground with him.* Mistake thou not, for I do not here prohibit any from looking after the same Immunities and Increase: But let it be from their own Fountain, opening out of their own deep Ground, from which every one is to be blessed, according to what Nature

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hold the good Will that I do bear unto thee, and unto such as love and know My Name, so as in pure *Nazariteness* to separate for the Work, which I have cut out for you to imitate exactly, as approving your selves in all things, willing to please Her who will be your Crowning Reward.

III. But I must not forget to caution thee concerning that Out-birth Neighbour, lest thou shouldest covet that which is his Right in this Outward Principle : Where he also hath a great Lordship, and a Might-Sovereignty, over all whatever the Visible Earth doth bring forth. Here is in this World likewise a Temporal Kingdom, consisting in Riches, Honour, and Majesty, with Dominion over their Fellow Creatures, wherefrom I set thee free.

C H A P. II.

The Opposition which this Translated Spirit met with, during the Delivery of these Laws.

AS I was strictly engaged to attend the giving out of *Wisdom's* Paradifical Laws; that opened in me like a Flaming Shower, which drowned the Old World; that a New World might in the room of it spring up, my whole New Man walking up and down therein, and drinking of that pleasant River *Pison*, which waters this new-entered Land, into which no Earthly Stuff must be admitted; I could not yet be free from molestation. For tho' Sin, that strange deformed Monster, must look for no welcome here, being for ever Banished this Holy Place, yet after Death in several Shapes he threatens still to haunt me, often saying he will be avenged of me, for that I have

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exposed him to a violent Death, for the making my way into Paradifical Freedom. Therefore he transforms himself now into a Spirit, and pursues me, and would bring all my dead Works after me; that so I might be restless even here, where according to the Eternal Law of Liberty, I should rest from all Fear and Care.

This occasioned somewhat of Complaint, which I brought before my Mother *Wisdom*, telling her, That after Death I did hope, I should have been freed, and that all Wars should have ceased, when I was once got in within this Gate. But, replied her Witness, the Spirit of Propheſie in me, I never ſaid Death would acquit thee ſo, as that no Temptation at all ſhould moleſt thee through the ſubtilty of the Serpent, who hath liberty to prove thee Here, in like manner as he had liberty to prove thy dear JESUS; who for this end ſuffered him, that he might give proof of an unconquerable ſtedfaſtneſs, during the appointed time that he was in Paradise to abide. So muſt thou
here

here expect, that the Man of Sin may by the Angel of the Bottomless Pit be, though dead, again assumed; and may make War against the Angel of the Covenant: As it is said, *There was War in Heaven*; as of Old, so Now again in thee. Therefore to the Law, and to the Testimony, which within thy Heavens do open, do thou give good heed; that thou mayest prevail, and come off a Conqueror, by the keeping of the Commandments, and the Faith of JESUS. The last Battel which is to be fought is in this Paradisical Field: Thou art now to engage in a single Combat. Therefore to thee I bring my Flaming Armour, which is Love and Faith, by which thou wilt only an Overcomer be. Remember that Charge of Honouring thy Father and Mother, and do not thou them disgrace: For now thou art upon the Publick Stage, where the whole Hierarchy of Throne-Powers do thee view, to behold how thy *Michael* in thee will Fight against the Dragon, with his Fiery Might. The Honour of thy God is

much herein concerned, that thou do over the Beast and the False Prophet prevail, defying the Number, and renouncing the Mark of his Name, that nothing any more he may be ever able to claim in thee. For through Victorious Faith holding out, thou wilt see him Cowardly sneak out of Paradise. Since he will not care to abide there, if he see thee resolutely fixed in the Spirit of my Might, who foreseeth all his cunning Sights, by which he would pluck thee down out of Paradise. Then saith he, my Design would take place, and I should have Wisdom in derision, that hath no better provided for her Children, but left them thus to be foiled by the Dragon. See now how this Evil One will, if thou shouldest fall, reflect upon GOD thy Father, and ME thy Mother: Therefore, dear Child, for our Honour stand; that so thy days may not be short in the Promised Land. To which thou wilt surely come, if thou canst hold out all the appointed time of Temptation: Then another Remove thou shalt see, where no more shalt thou

thou to the Dragon's Fury be-exposed, but shalt the long and everlasting Day inherit, and keep this Sabbath without end rejoicing, according as thou shalt here Meritoriously vindicate that Name of Mine, which to the World is an unknown Secret.

I was also further Encourag'd by *Wisdom* against the great Opposition which I felt, when waiting for the Opening of the *Sixth Commandment*, there appear'd to me all on a *sudden*, while She was giving her Counsel and Charge, a glorious Circle with all Flaming Colours: Upon which I looked very stedfastly. It continu'd a good space, as well as I might guess, near upon half a quarter of an hour, before it vanish'd. This Circle consisted of various and wonderful Colours, the inmost part of it was all clear and bright, as the Air without a Cloud. Then spake *Wisdom's* Spirit in me, What hast thou seen here but the *Magical Eye*, which is an All-seeing Globe, that includeth all Light, Power and Might within its Circle, so that there
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is no need to go out for any Supply, for that all lyeth within the compass of this All-generating Eye : And like as thou didst see it rise in a *Moment*, so shall it give new Existencies from its own in the *twinkling* of an Eye. This is the manner of *Paradifical* Living, quite different from the Way of the Inhabitants of the Outward World, who live upon the Mouldy Bread of Sense, upon whose Breast they hang, and cannot endure to be plucked from it ; though they suck in thence the Curse and Poyson of God's Anger, which came in when the Paradifical Life ceased. But to thee that art come out and separated from these, my Counsel is, that thou entirely rest and depend upon this Divine Magical Eye, and never wander out from it ; so will it become to thee thy Basket and thy Store : So will it be to thee thy Fountain-blessing, and thou shalt need to know no more, and to take care of no more, than what this will give forth to thee. For it is an endless Procreating Source, that still puts forth New Births

Births altogether Supernatural, to which belongs a pure, sublime, organical Body, having highly irradiated Senses, with uncorrupted and divine Rationality, such as is grounded upon what is Seen and Known by This Eye. Hence may be demonstrated the Singularity of those Holy Beings, which are generated from this Source and Origine. Here also may be added the Perfect Animal and Vegetable Life, with the Sensitive and Rational, they all making up the New Creature or Paradifical Man; but after a much different manner than that after which they are in the *Degenerated*, or those that are *departed from the Faith*. Which *Faith* is here again to be restored, through a Magical Operative Life that maintains its own Being, after a wonderful manner, cutting off all occasions of contracting more with a sinful state. For there is here no coveting any Mortal or Perishing Things, which the Low Rational Life stood in need of: But thou being Born into this *Seraphical* Nature, which looks only in to God, whose E-
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ternal Stores stand open and free for thee to come, and take of, as thy proper Right, hast no need to go to any other Fountain. Now as Christ said, All that the Father had was his, so is it thine by virtue of the same Spirit of Christ in thee, who never crouch'd to this World for any of its unrighteous Mammon, and who would not disparage his Father's House-keeping, to seek any Benevolences from Creatures that lived upon Self-propriety. Him therefore herein I present to be thy Example; who had a Body Terrestrial, as thou hast, but his Celestial Paradisiacal Man had Keys to open all the Treasures either in Heaven above, or in the Earth beneath. But I know thou wilt say, *This is too wonderful for me to aspire to, or to expect.* Nay, not so: For whatever thy JESUS acted here and did, thou mayest not fear to imitate: That which is Formed in thee, will certainly drive thee to this, if thou dost not check it by Unbelief. The Nature of that Holy Thing which is Coagulated within, will contend for this
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its High Prerogative, and not always, as it were As-riden, be subject to Bestial Properties, and Earthly Spirits. Who must all to that New Name written within Vail themselves and Bow: And that so it may accordingly be, I will not fail to aid thee with my *Magical Eye*.

(to try,

*Which shall give Skill in this for thee
How good it is to live by Faith's supply.*

CHAP. III.

The Opposition which this Translated Spirit met with After the Delivery of these Laws.

UPon the giving down and opening these Paradifical Laws, I was beset with a Seditious Party, that would have stirred up a Mutiny in me, to contradict this worthy and precious Covenant,

Covenant, so as it might not take place, or be of force with me; Saying, These were intolerable Impositions; that none could, or ever did, reach to the requirings of them: And what was I? Or where was my Sufficiency more than others, that I should hope, or expect the Accomplishment of them in my self? This was to go into a Legal Dispensation, and turn the Covenant of Grace into Works again, so to Yoak and Fetter my self within the Confiners of these strict and severe Laws; and then where was the Liberty that was to come in by JESUS to set me Free? He having satisfied the Law for me, that I might not be obligatory to it. Come, come, cried the King-crowned Beast, away with these Innovations, and receive my Laws, in the performance of which there will be Ease and Rest. Dost thou not see how peaceably all my Subjects live under me, that bear my Mark and Name? Who are like them, great in Fame, and mighty through Honour and Riches, which they obtain, by observing my Orders and Rules?

Rules? Which I will give to thee, who would have thee Great in my Principle, and not Despicable as now thou art.

I. Whereas it is said thou must have no other God but One, and that thou must own him as thy Creator, and none other before him, this I will permit, and thou art not prohibited herefrom: Nevertheless thou art not so strictly tyed up here, but that thou mayest own Subordinate Powers under God, and obey Nature's Laws for its Self-preservation. This is but equal, and therefore do not slight these Laws, that are founded upon Reason's bottom, but Sail thou with its Tide, as thou desirest Blessing and Prosperity in this World. Is it not great Folly in thee, and in such as do join with thee, to be Singular, and to observe such Laws as none are able to agree with you in, that wisely intend to maintain their Interest as to the Friendship, and the Favours from the Kingdom of the World, which, as thou hast a Terrestrial

strial Life, and a Mortal Body, thou dost stand in as much need of, as any of the Natural Offspring whatever? Now hath God said indeed unto thee, that thou must neither Eye, nor have reference to any other, either in the Heavens above, or in the Earth beneath; but must live upon him for all, singly and undoubtingly, by a Spirit of Faith alone: This is a Law for Angelicks, but not for Creatures that bear Mortal Shapes, who are fallen under the Line and Dominion of the Starry Constellations. It is unavoidable, thou must bow, and be subject subordonately unto the Starry Heavens, which govern, and constitute, and give forth Right Laws, being such as consist very well with refined Reason, which you would exclude: And then what will become of you, when you shall forsake the Order of Sense and Reason, which your New Laws call Low and Earthy? Must you not hereby needs bring all into Defolation and Ruin upon your External Comely Station, and be a By-word, and a Derision to all your Fellow

Fellow Creatures, that you will before your Eyes see fair and flourishing Branches, thriving through obedience to the Laws of this my present, and visible Kingdom? For I do not defer my Rewards, but do give them as soon as their Work is done; neither do I keep my Subjects and Children in such suspense and waiting for what they do not See, so awing them in the mean time, as they must not so much as look awry, or be Company for any other but Seraphicks. O who can such a Life as this bear, while living in this Mortal Sphere? Oh come out, and regard not this self-destroying Covenant, which will infallibly make a Breach, and set all at variance against thee, if thou shouldest keep to it. Then I must tell thee, Wars from my Principle shall for ever annoy thee: Lo, this is my last Summons to thee, and if thou all my Love-Intreaties, and Rational Laws shalt still renounce and disobey, then expect that I will raise up the whole Earth's Monarchy against thee. For they will all concur with me against such, as de-

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sign to observe these singular Laws, which are so opposite to Our Decrees, that if we should among our Subjects any of these once allow, we soon should lose our Sovereignty over them, and be our selves made to own a Superior Monarchy, by the utter loss of our own Dominion. Ah, but this will not be yielded to, I do assure thee: For verily all Power and Force to the utmost ends of the Earth we will call in, and will War with Reason's mighty Sword and Spear, till we see Garments rouled in Blood every where: Thou shalt through Blood the Conquest get, and seeing that Terms of Peace thou hast refused, War within thy Paradise is Proclaimed. Now think not that State with all its Laws, which Wisdom thy Mother hath brought down, shall from our mighty power thee secure, or from our sharp and piercing Hosts thee deliver. Therefore in short, if thou wilt set thy Seal to these Articles that I do here present to thee, then thou mayest hereby purchase thy Peace and Content. As,

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I. In the first place, thou art to own me who am the Prince that Ruleth in the Astral Region, who by these visible natural Planets do rule the whole Day of all lower Created Beings.

II. I require to be feared, worshipped, and confided in; the Image of whom thou shalt make to thy self.

III. Thou shalt not be ashamed to bear my Name, or to act forth in all my Natural and Sensual Properties, as Baptized into the Laver of Common Regeneration.

IV. Thou shalt rest from thine ordinary Calling, and from the work of thine Hands, and shalt dedicate a Day in special, to bring in thy Peace-offerings, and to pay thy Vows, as a Tributary unto me thy King.

V. Thou shalt love and honour me, as a Father that hath begotten thee, and that doth also take care to provide worthily for thee; that thou mayest not disparage thy Birthright to all these visible good Things.

VI. Thou art not to kill, or wound, the Life of that Judicious Spirit of Reason,

son, which is the Choicest Plant in thy Ground, and my True Prophet that giveth forth my Mind expressly.

VII. Thou art not to Adulterate from me, who am thy Natural Husband, being joined and knit together, by that immutable Bond of Love's Sensuality; from which if thou dost depart before Death, thou highly transgresses against the Law of me thy First Husband, who will never acquit thee, nor hold thee guiltless in so great a Disloyalty.

VIII. Thou art not to Rob me of what is my Right, as I am the chief and the great Monarch in this Outward World, who will not have any one Title, Prerogative, or Revenue belonging to my Region taken from me, or diminished.

IX. Thou art not to witness against, or be at Enmity with thy Fellow Offspring, thine adjoining Neighbour; but art to love him as thy self, as being compacted together, and growing up Naturally with him as an Inhabitant in, and from, the Earthly Source.

X. Thou

X. Thou art not to Covet, or to Desire any thing which I have not to give.

If this my Charge thou dost observe, the whole Earthly Principle shall then be employed to Contrive, Traffick, and get increase of Riches and Honours for thee, that thou mayest spend thy Life in Pleasantness, Joy, and Content. Expect not that Heaven will give forth any thing unto thee, till after the dissolution of thy Body: Therefore thou art not to covet in this Life-time the things that are reserved for Eternity. Not but that thou mayest have liberty of setting up Divine Ordinances, and attending them in their appointed Course, so long as thou dost not rend, or neglect the Duties of thy Outward Calling; giving God his due, and Man his, and thy self his, so all together jointly and mixedly as thy Rational Service. Thus thou seest my Kingdom hath substantial, good, and prudent Laws, which now I expect thou shouldest subscribe to, as thou art under, and in, my Dominion: Who

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though I cannot reach thy Paradisical Man, yet so long as thou livest in a Terrestrial Body, that is, and will be, liable to all the Penalties that shall for the Breach of these Laws be inflicted.

C H A P. IV.

The Reply of Wisdom's Paradisical Inhabitant to the King-Crowned Beast, as in Conjunction with the False Prophet.

O Thou subtle Spirit! How long wilt thou not cease to seduce and tempt, plying hard upon the New-born Innocent, which from thy Kingdom is gone out? I am not now ignorant of thy great rage, neither canst thou deceive me by putting on a seeming holy Shape, pretending to an Unparallel'd, Judicious Uprightness, with all thy cunning flight. These Arguments thou
hast

haſt to me preſented, to draw me from the Great Work that is intended by Wiſdom: But know that I this day do thy Laws deſie, and am not afraid of thy terrible Might; and all Summons, in order to a Compliance with that low, fordid, corrupt Rational Life, I do here in Wiſdom's holy fear, renounce and deſpiſe. Far be it from me ever to liſten to them: I, who have had ſuch a Call out of the Precinct, where the Dragon and the Beaſt, the profeſſed Enemies of My God and his Wiſdom, do exerciſe their Sovereignty, can have no Inclinations of returning back: I cannot, I will not, let them threaten me never ſo long, to make me feel the Effects of their Fury, which they boaſt they can let forth upon that part, which is not yet freed from their Aſtral Dominion. All this, O mighty ſubtle Prince, I have well conſidered: Even how far your Power againſt me may extend. I go not about to diſmiſh you of your Right: Neither do I in the leaſt envy you your ſtrong, jealous and fiery Might, or Dominion.

Only this you must give me leave to do, to disclaim your Usurped Power, as making a Challenge to any part in me, who do well know that from your Arbitrary Government, I am set free by the Birth of *Jesus* in me. And now upon my own Peril it would be, should I own any other Law-giver or King, besides Virgin Wisdom in Him, who is the *Yea*, and the *Amen*.

Now if this be the Ground of your Quarrel and Despight, that I will not yield to your Summons, or agree to any of your Articles, I slight both your Cause and you. Nor will I ever submit to any Conditions that shall be inconsistent with what Wisdom hath already my Hand and Seal to, that so I might not from her Laws depart, in adherence to which, I doubt not but perfect Freedom to find, and to be delivered from your Insolence wholly; the most Potent Instrument that you have in your Kingdom, being too weak to Encounter God's Agent, the Spirit of Wisdom, who will with me rest, and so defeat all Plots and Counsels
that

that are contrived by the whole Dark Hierarchy, conspiring in your Earthly Sphere. Therefore I will not fear you, O great *Leviathan*, though you have defied and made light of that unspotted Mirrour of God's Wisdom ; saying, Tush, let me see if she can secure you, or deliver you out of my Hands, who can command Legions of Spirits to torment and devour you. Such like Threats as these I can hear, and your Denunciations against Faith's Resoluteness bear, knowing who is my Standard-bearer, who will come in to my Relief, bringing in that which will make me able to hold out, even for a long Siege. For which Wisdom hath taught me to provide, expecting as little Favour from thee, and thy Principle, as from an open Proclaimed Enemy : The Contest is come now to be so great, that the Virgin Seed must yet again in Nature spring and rise, till thy Head, O Serpent, be brought under foot, and by the Lamb of God so crushed ; that no more Revenge or Plots may by that Head be contrived. Which Head is
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the Seat of the Imaginary Mind, that flows in like a mighty Torrent, as I have seen sometimes witnessed in sorrow; as also out of the same Source the flowings of strong Reasonings, which are as the Artillery of War, that thou hast against me to display. By which indeed I grant thou hast overcome World after World, so that all People, Nations, and Languages, have bowed and submitted to thy Monarchy; because it is agreeable to an Outward Natural Birth, which is conceived and brought forth out of the Lapsed Womb of Rationality. The Life's Food, of which is only Sensibility, united with these gross and low Elements, in which the Universe of Creatures consisting, do like Natural Children fall under thy Starry Dominion, and to all thy Laws and Constitutions incline, and voluntarily them obey. Against such, O King of the Bottomless Pit, thou wilt never proclaim War: Only these shall live peaceably within thy Gates. But for such as are again conceived in Virgin Wisdom's Womb, and brought forth

forth from between her Everlasting Knees, at whose Birth the Eternal Day-star breaketh out, there is no Quarter to be given: Therefore Consultations from thy dark Herodian Kingdom do begin immediately, as that which is not able to bear or hear of another King, that cometh to thwart or alter the whole Course of Things, as they are established in thy Natural and Earthly Kingdom. But why, O great Prince of Darkness, shouldest thou be offended at the Birth of *Emmanuel* from the Virgin Womb? It will not so presently turn thee out of Dominion and Possession every where, as to have no place in the Earth more. Why art thou so Jealous? Thy Dominion here is large enough, and like so to be; for the Earthly Inhabitants will still be thine, even all such as are of the Unrighteous and Serpently Seed; there is no danger but they will still bear thine Image, and Likeness, and so be on thy side to make War against the Lamb, and his Bride, who are agreed to live, and to maintain against thee, their Ancient

cient Rights, in their Paradifical Kingdom ; out of which they are resolved to throw thee, with all thine accursed and insinuating Powers, which like so many Caterpillars would eat holes in, and so spoil and devour our Paradifical Flowers. Do not think thou shalt for ever ingross all Spirits to thy self : Thy Date is seen in Wisdom's Calendar, and the Number of the Time of thy Ten-horned Beast almost accomplished, when he must return to his own place, and be no more suffered to tempt those that have received the most Holy, and most Precious Name : Whose Engraving Within and Without, shall be that signal Token of Victory over thee, and thy Seven-headed Nations, whom thou hast called in to thine Aid, if that possibly hereby thou mightest overturn the great Design of Wisdom. Who now hath sounded her Trumpet, that whosoever will fly to her Banner, shall be securely hid from thy Eye, and be made so Strong and Wise, as to do such Exploits, by the Weapons of
Faith,

Faith, as shall thee Amaze and Terrifie.

Therefore know, that to the Eternal Law and Testimony given forth in Paradise ; to that I say , and say it again, as an immutable Assertion from which I shall never depart ; I am resolved to cleave, and by it to stand, until it shall make me altogether Righteous, and so Compleat, that thou mayest be grieved to see that God hath perfected Holiness in so high a degree, in that which was the Fallen Humanity, and which under thy Dominion did once lye, but is now recovered out of it by the Mighty Arm of the Lord of Hosts. And he will guard me from thy Fury, JEHOVAH will be my Safeguard, yea, the whole Blessed Trinity will consult my Security, if I am found to confide therein, Wherefore I shall not be further solicitous to Answer any of thy Upbraidings ; But to my Ark of Strength I will retire, And I leave thee in thy Anguishing Fire. From Wisdom's Offspring

spring this total and final Answer is given in, with which let thy Mouth, O roaring Lion, be for ever stopped; even so, *Amen.*

☞ *Whoever would be further inform'd of the Leadings of the Divine Wisdom, may consider what is said of Her Twelves Gates, and of the Magical Eye, in a Book call'd, The Revelation of Revelations, Printed 1683. Quarto.*

T H E C O N C L U S I O N.

THere is a *Mystical* Paradise, as well as a *Local*, which opens from a pure Magical Centre, and is a wonderful state to know and witness: It chiefly stands in Divine Visions, Revelations, Idea's, Presentations, Manifestations in Sounds, Trumpets, Voices,

Voices, Inspeakings; in Powers, Raptures, Joys, and Sensible Feelings: All which Golden Springs flow from out of the Bowels of the New Paradisical Earth; according as *Wisdom* did some time afterward Declare; who was then also pleas'd to Declare her Mind in this manner;

Ye that are resolv'd to Taste of these flowing Sweets, take heed to the LAWS of PARADISE, and be not in the DUALITY, halting between Two Principles.

The Law FROM Thy Mouth is better unto me, than Thousands of Gold and Silver. Psal. 119. 72.

Uncover thou mine Eyes, [by the taking away of the EARTHY Vail, and the opening of the PARADISICAL Life and Sensation] that I may behold Wondrous Things out of thy Law, ver. 18.
